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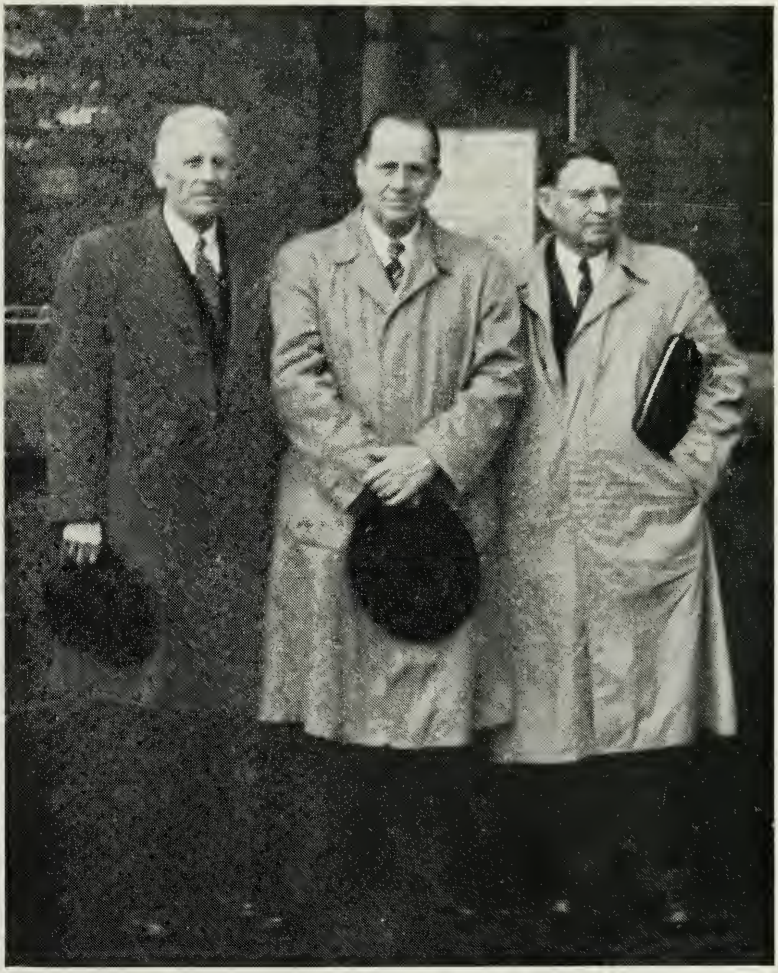
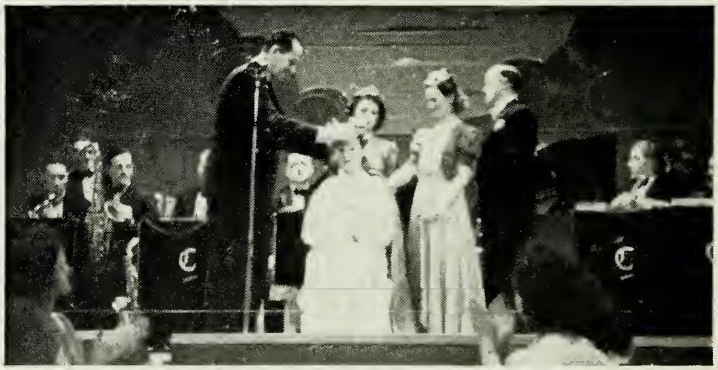


President Boyer British Mission | President Benson European Mission | President Barker French Mission

ROCHDALE, 1946

ROCHDALE----
1946

The Pageant cast assembled following performance. Sister Clora Chidester, who directed, can be seen second from left.



President Benson crowns Sister Nancy Tenney Queen at Gold and Green Ball

ONE HUNDRED AND SEVENTH YEAR OF PUBLICATION

MILLENNIAL STAR

Vol. 108 No. 8 August, 1946

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"OUR FULL DUTY"

PRESIDENT GEORGE ALBERT SMITH

THERE is a disposition on the part of some who hold the priesthood and of some who hold positions in the Church, to neglect sacrament meetings and other important duties, and to confine their labours to some special calling. They may be officers and teachers in the Sunday School, and when they perform their Sabbath school labour, consider that sufficient; or, they may be Mutual Improvement, or Primary, or genealogical, or welfare workers, or have some other such assignment, and if they discharge their obligations in that regard they consider their whole duty done.

Much as we love and bless all such for the great service they render, we are obliged to remind ourselves that it is required of all of us to live by every word that proceedeth from the mouth of our Father in heaven. Generally speaking, special assignments do not relieve us of our other obligations; and special meetings do not usually replace or supersede the general meetings of the Church. And quite beyond our special obligations and assignments, we are expected to conduct ourselves day by day as Latter-day Saints in the broadest meaning of the term, so that if we see distress or want. or need of advice and counsel on any occasion, we should forthwith act as servants of the Lord in very deed.

And then there are those who accept nominal membership in the Church but who seem to feel themselves exempt from rendering any kind of service. But sooner or later they find themselves uneasy in their hearts, and doubtful in their thoughts, as we all do when we fail to do what we know to be our full duty. A man who is living in accordance with the gospel of Jesus Christ is never in doubt about its success; but the man who neglects his duty, who fails to keep his covenants, loses the Spirit of the Lord, and then he begins to wonder what will become of Zion.

Whenever you. my fellow-labourers, feel there is something wrong with the Church, go into your secret places and kneel down before the Lord, examine your hearts, and you will find every time that there is something in your own life that occasions doubt; the tempter is working on your mind, causing you to feel that perhaps Zion will not be victorious.

Whenever you are doing your full duty, you will know, as you know that you live, that it is our Father's work, and that he will bring it off triumphant. And if there are those among us who are indifferent and careless, it is our duty in kindness to call their attention to the scriptures and to bring them face to face with the commandments of our Heavenly Father:

> And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.—(D. & C. 98:22.)

GAINING A TESTIMONY

by
President
J. Reuben Clark Junr.

Full text of conference address by President J. Reuben Clark, Jr., delivered Saturday morning, April 6th

●

THESE are troublous times, times that try the souls of all of us. We all need help, even the most happy of us. There is a pall of sorrow, apprehension and anxiety that overshadows us, and there is only one way in which we can get relief therefrom. Job of old. replying to the cruel accusations of his three friends said:

> For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:
>
> And though after my skin worms destroy this body, yet in my flesh shall I see God:
>
> Whom I shall see for msyelf, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25-27.)

In that great declaration Job gave us a complete picture of Jesus the Christ, the Messiah, the Redeemer, of his death, of his atonement thereby, of his resurrection, all of which were made fully operative upon Job, and even as upon Job. so upon all the rest of mankind. All shall die, all shall lie in the tomb, all shall be resurrected, save only those who may be "caught up" at his coming. That is the message; that knowledge of Job is the knowledge which in these sorrowing days will give us peace and comfort. As the Saviour said:

> Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

We may all have the knowledge which Job had. Indeed it is the right not only but the duty of Latter-day Saints to gain that knowledge. As we fail to gain that knowledge we fail to reap the fruits, enjoy the blessings which the Gospel has for us, and they will come to us, that blessing, those fruits, if we live as we should.

I have often thought of a number of instances which indicate the possession of that testimony of Job, instances connected with the life of the Saviour in the old world; instances where men and women knew who Jesus was and his mission. One of the earliest, after his birth, following the vision and visit of the shepherds, was that which occurred in the temple when Jesus was taken there to fulfil the requirements of the Mosaic law. There came into the temple, at that time, one Simeon, to whom the Holy Ghost had revealed that he should not see death before he had seen the Lord, Christ. And when he came into the temple and saw the infant Jesus, he took:

> . . . him up in his arms, and blessed God, and said,
>
> Lord, now lettest thou thy servant depart in peace, according to thy word:
>
> For mine eyes have seen thy salvation,
>
> Which thou hast prepared before the face of all people;
>
> A light to lighten the Gentiles, and the glory of thy people Israel. (Luke 2:28-32.)

Thus to him came a testimony like unto Job's.

Anna on the same occasion, that good woman who had dwelt in and about the temple for years, came in and declared that she saw the redemption that was to come to the world.

Shortly after Jesus began his mission, you remember, he chose certain of his apostles, and among them Simon, afterwards called Peter, and Andrew his brother. He had met them before he chose them. But on that day he came by them as they were casting their nets into the sea, for they were fishermen, and he said to them, as apparently they walked out into the water:

Follow me, and I will make you fishers of men. (Matthew 4:19.)

And unquestioning, filled with the same testimony which Job had, they put aside their nets and followed Jesus, even until the day, after his death, when Peter and others, thinking the work was done, went fishing.

I think of the experience of the Centurion whose servant was ill. Apparently scarcely knowing the Saviour, yet he sent to him, telling the Saviour, through the Jews whom he sent to carry the message, that his servant was ill and he wanted him healed. Jesus started toward the home, but the Centurion sent word to him:

. . . Lord, trouble not theyself: for I am not worthy that thou shouldst enter under my roof:

Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

And Jesus said to those about him:

I say unto you, I have not found so great faith, no, not in Israel. (Luke 7:6-9.)

The servant was healed. Another testimony having in it the elements of Job's.

I remember, too, the story of the Greek woman, the Syrophenician, whose daughter was afflicted. The colloquy between the Saviour and this woman constitutes, I think, the only instance where a question was put to the Saviour to which he did not have some reply. She asked him to heal her daughter. At first he answered her not a word. Then she worshipped him, and he said:

. . . It is not meet to take the children's bread, and to cast it to the dogs.

She replied:

Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

And Jesus said:

O woman, great is thy faith: be it unto thee even as thou wilt. (Matt. 15:26-28.)

She, too, had a testimony like unto Job's.

And then, later, the incident with Peter, the great Peter, as I estimate him, to whom the Saviour gave the name Cephas. After Jesus and the Apostles had been out in Galilee, visiting, they came to the coast of Caesarea Philippi, and, apparently stopping to rest, Jesus said to them, seemingly addressing Peter:

Whom do men say that I the Son of man am?

And they said, Some say thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

Peter, apparently without hesitation or equivocation, answered, and said:

Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:13-17.)

From that time until this, that message has rung down through the centuries, pointing out to us how we may get that comfort and that consolation to which each and every child of God is enitled, and without which we may not be happy or gain our exaltation. That was the testimony that was behind those who founded this Church, from the Prophet Joseph down, and to all that believe, even the last ordained among us. It is the testimony that buoyed up the Saints as they travelled through the wilderness to come to this desert—all through their trials, their tribulations and persecutions in Ohio, Illinois, Missouri; it is the testimony that is buoying up our Saints to-day in Europe under all of their hardships and desolations, and these are as grievous as any that have come to any of the children of men, so far as physical suffering and woe are concerned. Our reports indicate that many, and most in some sections, are without homes. Many, indeed all in some sections, are hungry, and without clothes. Yet they have held to their testimonies, out of which have come

cheerfulness and resignation and faithfulness. They have worshipped the Lord; they have kept his commandments, even under the most dire circumstances.

It is our right, as I have already said, it is indeed our duty to gain that testimony for ourselves. Some may scoff, some may doubt, some may declare that our principles are false, but truth is never made error because somebody denies it. I commend to you to read the eleventh and following verses in the second chapter of I Corinthians, in which Paul says:

> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (I Cor. 2:11.)

We must be prepared, as Paul there indicates to the Corinthians, to be considered as foolish, for he tells us that the things of God are foolishness to men. But we who have the testimony of the spirit, we know that foolishness to men may be the greatest wisdom to God; and we know we may enjoy that spiritual blessing and knowledge if we shall but so live that the Holy Ghost may reveal to us the Father and the Son, and the testimony thereof, and bring to us that peace to which I have already referred, which Jesus promised:

> Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

That the Lord will give us this testimony, which I declare to you is my testimony, so that we may live in peace and happiness, that our hearts may be encouraged in this time of stress and trouble, that we may look with confidence to the future, serene and secure in the knowledge that God knows us, that we are his children, and that he will bless us if we keep his commandments, I humbly pray in the name of Jesus. Amen.

THE CIGARETTE SPEAKS

"I'M just a friendly cigarette, don't be afraid of me! Why all the advertisers say I'm harmless as can be! They tell you that I'm your 'best friend.' (I like that cunning lie!) And say you'll 'walk a mile' for me because I 'satisfy.' So come on, girlie, be a sport! Why longer hesitate? With me between your pretty lips you'll be quite up-to-date! You may not like me right at first, but very soon I'll bet you'll find you just can't get along without a cigarette! You've smoked one package so I know I've nothing now to fear; when once I get a grip on girls they're mine for life, my dear! Your freedom you began to lose the very day we met, when I convinced you it was smart to smoke a cigarette! The colour's fading from your cheeks; your finger-tips are stained and now you'd like to give me up, but, sister, you are chained; You even took a drink last night, I thought you would ere long, for those whom I enslave soon lose their sense of right and wrong. Year after year I've fettered you and led you blindly on, till now you're just a bunch of nerves with looks and health both gone. You're pale and thin, and have a cough—the doctor says 'T.B.' He says you can't expect to live much longer, thanks to me! But it's too late to worry now; when you became my slave you should have known the chances were you'd fill an early grave. And now that I've done my best to send your soul to hell, I'll leave you with my partner death—he's come for you! Farewell!"

THE SACRAMENT

Conference Address of President McKay

Full text of address by President McKay given at the general Priesthood meeting, Saturday evening, April 6th

●

I DESIRE to say a few words garding the administering of the sacrament.

The greatest comfort in this life is the assurance of having close relationship with God. I am speaking to men who know what that experience is. The sacrament period should be a factor in awakening this sense of relationship.

"The Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup."

No more sacred ordinance is administered in the Church of Christ than the administration of the sacrament. It was initiated just after Jesus and the Twelve had partaken of the last supper; and the Saints in the early days followed that custom. That is, they ate before they administered the sacrament, but that custom was later discontinued by instructions from Paul to the Saints to eat their meal at home so that when they met for worship they might meet as a body of brethren and sisters on the same level to partake of the sacrament in remembrance of the life and death, particularly the death, of their Lord.

There are three things fundamentally important associated with the administration of the sacrament. The first is self-discernment. It is introspection. "This do in remembrance of me," but we should partake worthily, each one examining himself with respect to his worthiness.

Secondly, there is a covenant made; a covenant even more than a promise. You have held up your hand. some of you, or, if in England when signing a document, put your hand on the Bible, signifying the value of your promise or of the oath that you took. All this indicates the sacredness of a covenant. There is nothing more important in life than that. Until the nations realise the value of a covenant and promise, and conduct themselves accordingly, there will be little trust among them. Instead here will be suspicion, doubt and signed agreements, "scraps of paper," because they do not value their word. A covenant, a promise, should be as sacred as life. That principle is involved every Sunday when we partake of the sacrament.

Thirdly, there is another blessing, and that is a sense of close relaionship with the Lord. There is an opportunity to commune with oneself and to commune with the Lord. We meet in the house that is dedicated to him; we have turned it over to him; we call it his house. Well, you may rest assured that he will be there to inspire us if we come in properly attuned to meet him. We are not prepared to meet him if we bring into that room our thoughts regarding our business affairs, and especially if we bring into the house of worship feelings of hatred towards our neighbour, or enmity and jealousy towards the authorities of the Church. Most certainly no individual can hope to come in to communion with the Father if that individual entertain any such feelings. They are so foreign to worship, and so foreign, particularly, to the partaking of the sacrament.

I think we pay too little attention to the value of meditation, a principle

of devotion. In our worship, there are two elements: One is spiritual communion arising from our own meditation; the other, instruction from others, particularly from those who have authority to guide and instruct us. Of the two, the more profitable introspectively is the meditation. Meditation is the language of the soul. It is defined as "a form of private devotion, or spiritual exercise, consisting in deep, continued reflection on some religious theme." Meditation is a form of prayer. We can say prayers without having any spiritual response. We can say prayers as the unrighteous king in Hamlet, who said: "My words fly up; my thoughts remain below. Words without thoughts never to heaven go."

The poet, contrasting the outward form of worship, and the prayer of the soul, said:

"The Power, incensed, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well pleased, the language of the soul,
And in His Book of Life the inmates poor enroll."
(Burns, "The Cotter's Saturday Night.")

Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. Jesus set the example for us. As soon as he was baptised and received the Father's approval, "This is my Beloved Son in whom I am well pleased," Jesus repaired to what is now known as the Mount of Temptation. I like to think of it as the Mount of Meditation where, during the forty days of fasting, he communed with himself and his Father, and contemplated upon the responsibility of his great mission. One result of this spiritual communion was such strength as enabled him to say to the tempter: "Get thee hence, Satan: for it is written. Thou shalt worship the Lord thy God, and him only shalt thou serve."

Before he gave to the Twelve the beautiful sermon on the mount, he was in solitude in communion. He did the same thing after that busy Sabbath day, when he arose early in the morning, after having been the guest of Peter. Peter undoubtedly found the guest chamber empty, and when they sought him they found him alone. It was on that morning that Peter said: "All men seek thee."

Again, after Jesus had fed the five thousand, he told the Twelve to dismiss the multitude, but Jesus went to the mountain for solitude. The historian says: "When the night came he was there alone." Meditation! Prayer!

I once read a book written by a very wise man, whose name I cannot now recall, which contained a significant chapter on prayer. The author was not a member of the Church, but evidently had a desire to keep in close communion with God, and he wanted to find the truth. Among other things he said in substance:

"In secret prayer go into the room, close the door, pull down the shades. and kneel in the centre of the room. For a period of five minutes or so, say nothing. Just think of what God has done for you, of what are your greatest spiritual and temporal needs. When you sense that, and sense his presence, then pour out your soul to him in thanksgiving."

I believe the short period of administering the sacrament is one of the best opportunities we have for such meditation, and there should be nothing during that sacred period to distract our attention from the purpose of that ordinance.

One of the most impressive services I have ever attended was in a group of over 800 people to whom the sacrament was administered, and during that administration not a sound could be heard excepting the ticking of the clock. Eight hundred souls. each of whom at least had the opportunity of communion with the Lord. There was no distraction, no orchestra. no singing, no speaking. Each one had an opportunity to search himself introspectively and to consider his worthiness or unworthiness to partake of the sacrament. His was the privilege of getting closer to his Father in Heaven. That is ideal!

Brethren, we recommend that we surround this sacred ordinance with

more reverence, with perfect order, that each one who comes to the House of God may meditate upon his goodness and silently and prayerfully express appreciation for God's goodness. Let the sacrament hour be one experience of the day in which the worshipper tries at least to realise within himself that it is possible for him to commune with his God.

Great eevnts have happened in this Church because of such communion, because of the responsiveness of the soul to the inspiration of the Almighty. I know it is real. President Wilford Woodruff had that gift to a great extent. He could respond; he knew the "still small voice" to which some are still strangers. You will find that when those most inspirational moments come to you that you are alone with yourself and your God. They come to you probably when you are facing a great trial, when the wall is across your pathway, and it seems that you are facing an insurmountable obstacle, or when your heart is heavy because of some tragedy in your life. I repeat, the greatest comfort that can come to us in this life is to sense the realisation of communion with God.

Great testimonies have come in those moments. It is just such an experience as that which came to my father in the north of Scotland when, as I have told some of you before. that he prayed to God to remove from him a spirit of gloom and despondency that overwhelmed him. After a night of worry and restlessness, he arose at daylight and repaired to a cave on the shore of the North Sea. He had been there before in prayer. There, just as the rays of the morning light began to come over the sea, he poured out his soul to God as a son would appeal to his father. The answer came: "Testify that Joseph Smith is a Prophet of God!" The cause of his discouragement flashing upon his mind, he said aloud: "Lord, it is enough!"

These secret prayers, these conscientious moments in meditation, these yearnings of the soul to reach out to feel the presence of God—such is the privilege of those who hold the Melchizedek Priesthood.

Now I know that some of you are saying to yourselves, "Music helps to intensify that feeling of communion." When you stop to consider the matter, you realise that there is nothing during the administration of the sacrament of an extraneous nature so important as remembering our Lord and Saviour, nothing so worthy of attention as considering the value of the promise we are making. Why should anything distract us? Is there anything more sublime? We are witnessing there, in the presence of one another, and before him, our Father. that we are willing to take upon ourselves the name of Christ, that we will always remember him, always, that we will keep his commandments that he has given us. Can you, can anybody living, who thinks for a moment, place before us anything which is more sacred or more far-reaching in our lives? If we partake of it mechanically, we are not honest, or, let us say, we are permitting our thoughts to be distracted from a very sacred ordinance.

I was speaking recently to one man about this. He said: "Oh, but the beautiful music of our choir helps us to concentrate." Concentrate on what? The more beautiful the music, the more your attention is attracted to it, to the player. or to the composer. If it is beautiful music poorly played, then the discord distracts your attention. Have that music in preparation up to the moment, yes, but when the prayer is said, and that young priest speaks for us, as he does, then remember that we are placing ourselves under covenant. It will be ideal if, during the fifteen minutes, every man, woman and child will think as best he or she can of the significance of that sacred ordinance.

There is one other point which might be associated with the passing of the sacrament. It is a beautiful, impressive thing to have our boys administer it. They are the servants; they are waiting upon us and waiting upon the Lord; and have come here because they are worthy to officiate if the bishop has spoken to them properly. "Be ye clean that bear the vessels of the Lord." If every boy could sense this, quietly and with dignity he would pass the sacra-

—continued on page 248

TEN YEARS OF CHURCH WELFARE

by

HENRY D. MOYLE

Chairman, General Church Welfare Committee

Wholehearted support of welfare during time of plenty proves blessing in time of need

●

Continued from previous issue

Welfare committees have been organised throughout the Church, in wards and stakes, to assist bishops and stake presidents. They assist in raising the budget requirements. They assist the individual, and in turn the family and the quorum to overcome the problems of idleness and want. They insure temporary relief when needed, but above all, they assist in finding a permanent solution of the welfare problems by helping those in need to-day to secure gainful employment to-morrow.

President David O. McKay was inspired to say at the April conference in 1938:

> Now is the time for every man to accept his responsiblity and to do his duty : . . Undoubtedly there are many causes contributing to these untoward conditions, chief of which is the failure to adopt the teachings of Jesus .
>
> Instead of waiting expectantly for the government to find work for us, let us look around and see if there is not work near at hand . . . Too many of us fail to take advantage of opportunities near at hand . . .
>
> With a little help from fellow-travellers, quorums, or wards, he makes the grade and goes on his way in gratitude and rejoicing . . .
>
> Something for each to do: First: by self effort attempt to initiate work around the home and in the neighbourhood, quorums and groups rendering necessary aid whenever possible.

In our welfare work, we go inevitably from the responsibility of the individual toward himself to his duties and obligation toward his family. The Latter-day Saint family is eternal. To this fact alone we can account for the great love and devotion that exists between Latter-day Saint parents and their children. This doctrine of eternity accounts for the building of our temples and the work performed therein for the living and the dead.

The welfare plan has not confined its purposes to securing a budget, employment, and individual independence, but has also undertaken to strengthen the family ties. The Church has been conscious that we might, as a people, be robbed of the eternal blessings assured to us through maintaining our standards. Our conception of the family is no less peculiar to the world's notions than are our religion, our beliefs and our practices in general. We are a peculiar people. We must be vigilant in retaining our distinctiveness. This means that we cannot do as the world does religiously, socially or economically.

We are indebted to Stephen L. Richards of the Council of the Twelve, for his sermon delivered in October Conference of 1944. Family solidarity was his subject. He said:

> I am happy to belong to a people whose concept of home and enduring family relationship lies at the very basis of human happiness here and hereafter. I have long felt that if the Prophet Joseph Smith had never made any other contribution to the world than the incomparably beautiful and satisfying principle of eternal marriage as the foundation of a good home, which, when projected into the life to come shall be the very substance of our heaven and our exaltation, he would have been entitled to a place on the very summit of man's esteem and acclaim. In all the history of the restored gospel of our Lord, no doctrine or practice has been so distinctive. It is largely because we have such faith and confidence in the perpetuity of home and family that we have built our elaborate and

expensive structures—temples of God —wherein man and wife and children have been bound in an everlasting union transcending the limitations of mortal life.

For the past year or more in our welfare meetings held in connection with stake quarterly conferences throughout the Church, we have discussed with our stake presidencies and ward bishoprics and with our people, ways and means of bringing sons and daughters closer to their parents, of retaining between parents and children the love and affection natural to this eternal relationship. Although the temptations from outside for families to do as the world does, and to argue as the world argues, in support of their conduct are great, the work of the welfare committees has strengthened many families in their righteous desires to care for their own mothers and fathers without aid from outside sources. If outside assistance is necessary, they should seek and accept the same from the Church.

A review of our work during the past ten years would not be complete if reference were not made to the Church Welfare Handbook of Instructions prepared for the guidance of welfare workers throughout the Church. On the matter immediately under discussion, we find the following:

> Ward bishops, priesthood officers and Relief Society workers are instructed to discourage elderly members considered worthy of Church assistance . . . who are over sixty-five years of age, from applying for or accepting "Old Age Assistance."

As an aid to the individual and the family, the welfare plan teaches the habits of thrift, frugality and economy. It teaches and admonishes us to keep out of debt. We have frequently been warned against the burden of indebtedness, and of the difficulties of interest payments. Our people have always been taught to save in times of plenty; to avoid spending for unnecessary luxuries in times of plenty; and to be insured for life's necessities out of our past savings when times grow hard; never to be extravagant or wasteful under any circumstances; always to conserve and preserve our surpluses. Generally speaking, there are few, if any, of us who cannot provide for the necessities of life for ourselves and for our families. There are none of us who are able to supply all our wants. We have always been taught to do what was done in New England. President Calvin Coolidge is credited with saying that the following four things contributed greatly to the advancement of New England:

1. Eat it up.
2. Wear it out.
3. Make it do.
4. Do without.

Early in the history of the welfare plan, the families of the Church were counselled, yes, commanded, and even warned to combine foresight and vision with thrift, frugality and economy. Every family was urged to save and store as rapidly as possible a full year's supply of food and clothing. This was in a time of plenty when there was a surplus of everything almost everywhere; when waste and extravagance were the rule rather than the exception throughout the world. The Latter-day Saints were to be the exception. Needless to say, those who heeded the warnings and accepted the foresight of our inspired leaders, and there were many who did, not only profited themselves, but indirectly helped others who were less obedient. In fact, they helped the public generally by drawing upon their own surplus stored in the time of plenty rather than upon public supplies, whose shortage throughout the world called for more or less drastic rationing, of which we still have a remnant. We were told above all to store wheat, along with other articles of food and clothing. Wheat was so cheap then and readily obtainable, and there was such a surplus of wheat in the world that we heard of some instances of its being used as fuel. Many doubted the wisdom of storing such a plentiful commodity. The Church set the example and stored, in time of plenty, and when wheat was being burned and otherwise destroyed, thousands of bushels of wheat were being stored in our elevators. These elevators, you will remember, were built with welfare

labour contributed or given under the welfare programme above outlined when unemployment was a problem. This wheat is now stored in these elevators for the use of the bishops throughout the Church and to relieve our people in Europe as the need therefor arises. In addition to wheat, we have produced and stored other food supplies such as potatoes and dried and canned fruits and vegetables. The Presidency of the Church also urged as early as 1937, when there was plenty, that we as individuals each supply ourselves with extra shoes and clothes for emergency use.

No Church activity ever called for greater faith and loyalty to the leaders of the Church, the servants of God, than has this programme. From the beginning of the work, as a general committee, we have proceeded only so far as we have been directed by the Presidency of the Church.

Our leaders are men of God, inspired to lead us in the paths of righteousness, temporally and spiritually. Our greatest security, after all, lies in following their counsel and in seeking the Lord prayerfully in all things.

SCOUT JAMBOREE

SCHEDULED FOR 1947 CHURCH CENTENNIAL

APPROVAL of the First Presidency has been given to the holding of a great Boy Scout Jamboree at Salt Lake City as a part of the Centennial cenebration in 1947. After presentation by the General Superintendency of the Y.M.M.I.A., the First Presidency gave unanimous approval and included some suggesions which will make the event even more important and beneficial than had previously been planned.

For several months the General Superintendency, the committees on Scouting of the General Board, and Scout Executives of the Intermountain Area, who had been called into conference, have been considering preliminary plans. Approval has been given by practically all the Boy Scout Councils in this immediate area, and several Scout Executives have been appointed members of the general committee which is being formed to have overall supervision of the big encampment.

A plan for selecting groups to participate. which probably will be on a competitive merit basis, will be discussed with members of the general committee shortly, following which the plans will be sent to all areas in which L.D.S. Scouts are registered.

Provision is being made for participation of non-L.D.S. Scouts, particularly those who are members of L.D.S. sponsored troops to participate, if they desire, upon presentation of the written consent of their parents.

Tentative plans for a special camping area for Boy Scouts and Senior Scouts with definite leadership for each group. Adult leadership will be furnished on the basis of at least one adult leader to each ten Scouts.

Formal application to the Centennial Commission is being made for the Jamboree to be held July 21st to 25th inclusive. The suggestion has been made that Scouts not only participate in one or more of the parades to be held during that week, but that they also serve in controlling the crowds along the lines of march.

The theme of the Jamboree which has been suggested and is now being considered is "Scouts of 1847—Scouts of 1947." Special features in which the Scouts will participate are being considered and will be planned definitely after consultation with the Centennial Commission to integrate the Scout participation in the Centennial programme.

A meeting of the general committee in charge of the Jamboree will be called immediately by the General Superintendency of the Y.M.M.I.A. and definite plans will be formulated.

PRESIDENT BENSON

Attends International Agricultural Conference

AT the suggestion of the First Presidency, Elder Ezra Taft Benson, of the Council of the Twelve, accepted an appointment to represent the National Council of Farmer Cooperatives on the five-man delegation from the United States to the first International Conference of Agriculture Producers at which thirty-one nations participated. All pleniary and committee sessions were conducted at Church House in London, the building used by the British Parliament during the days of the German blitz.

Preceding the conference which deliberated from May 21st to 31st, all delegates were presented to the King and Queen and then honoured on the eve of the first session at a lavish reception and dinner at the Savoy Hotel as guests of the National Farmers' Union of England and Wales. Formal introductions to many of Britain's outstanding leaders were made, followed by a stirring speech by Ernest Bevin, Britain's foreign secretary.

The delegates representing 31 nations all seemed to be men of high moral character who devoted themselves conscientously to the job at hand. From the very beginning there were differences in both objectives and methods. but there was a spirit of give and take and a frankness of discussion throughout the conference which was most refreshing.

The spirit of this group of farm representatives was the most outstanding single feature of the conference. Most of them had never met before, but as they continued their deliberations through seven days there developed bonds of friendship and a warmth of spirit that was most heartening. The first two days and the last two days were devoted to pleniary sessions, the other seven days to committee work. One of the most impressive things about the entire conference was the fact that every decision was unanimous, both in the pleniary sessions and in the committees. Not at any time was action taken on the basis of a majority or two-thirds vote. This in itself is most significant and should be an example worthy of emulation by the governments of the world.

At the concluding session, final plans for setting up a provisional council or interim commission, permitting the various nations to investigate and ratify the proposed constitution and the subsequent permanent international federation of agricultural producers, was unanimously approved. It was felt wise to proceed slowly in the establishment of an international federation which is to assist in correlating agricultural activities on a long time rather than emergency basis.

While the conference closed on a very high note, and while much good will no doubt result from this meeting of farm leaders from all parts of the world, yet the most difficult part of the projected programme lies ahead. A twelve months' period for the various nations to carefully think through some of the matters discussed and considered in the excitement of the first international conference of farm leaders may tend to temper somewhat the action which most of the countries were ready to take immediately.

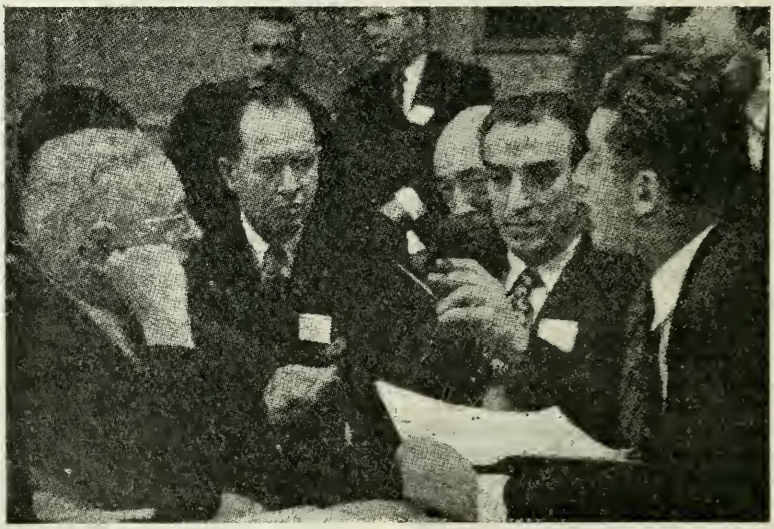
The National Farmers' Union of England and Wales, which served as host for the conference, did everything within their power to make the visit to England most profitable and pleasant. Many tours, receptions and social functions were arranged, inculding a visit to their majesties, the King and Queen, agricultural shows, experimental stations, farming areas, estates, etc.

In this conference much consideration was given to the food problem. Perhaps the best summary of the world food situation was given at the conclud-

ing plenary session by Sir John Boyd Orr, M.P., head of F.A.O. (Food and Agriculture Organisation) who flew from Washington, D.C., to address the closing session. Sir John. a Scotsman past 70 years of age, is recognised as one of the world's authorities on world food production, demand and distribution. He had just attended a meeting of F.A.O. and participated in the establishment of an International Emergency Food Council, with representatives of 20 nations in attendance. The substance of his summary was that the 1946 harvest would find the food outlook as bad as what it was after the 1945 harvest, that acute shortages of food would continue past the 1946-47 crop year. He stated that the only hope for enough cereals to feed the world in 1947 was through emphasis on maximum production of cereals and the diversion of grains used by animals to direct use as food for humans.

In view of the conference proceedings and findings, the vision of the general authorities of the Church in re-emphasising the great importance of continuing and expanding the Church Welfare Programme stands out in bold relief and the inspiration behind the Word of Wisdom, given to the world 113 years ago, concerning the Lord's will regarding man's diet, presents a real challenge to all the world.

Throughout the conference many opportunities were afforded to discuss the Church and its programme with many of the delegates from several countries, and their response was most gratifying. President Benson was pleased to accept the invitation of many of these men to contact them further when he visits their respective countries.



ELDER BENSON WITH OTHER U.S. DELEGATES . . . A hurried huddle of the American Delegation to the International Conference of Farm Organizations held in London from May 21 to May 31. Left to right the members are, Albert S. Goss, Elder Ezra Taft Benson, Quentin Reynolds, Allen Kline and James Patton

PRESIDENT GEORGE A. SMITH IN MEXICO

BOOK OF MORMON PRESENTED TO PRESIDENT CAMACHO OF MEXICO

●

PRESENTATION of a copy of the Book of Mormon in the Spanish language to the president of the Mexican Republic, and the conducting of a special conference of the Mexican members of the Church attended by 1,500 were among the high spots of a visit to Mexico City by President George Albert Smith.

Accompanying the Church leader to the National Palace in Mexico City were Elder Anderson, President Arwell L. Pierce, of the Mexican Mission, and Elder Harold Brown, a former missionary to Argentina and now a temporary resident of Mexico City.

President Smith and his party spent 20 minutes with General Manuel Arvilla Camacho, president of the Republic of Mexico. The Mexican leader expressed to President Smith his appreciation for the good work being done by the Latter-day Saints in the Mormon Colonies which comprise the Juarez Stake in the State of Chihuahua. A representative of the president had just visited the colonies and made a report. President Camacho commented upon these people as fine citizens of his land.

During the course of the visit the origin and contents of the Book of Mormon were explained to the Mexican leader and upon his request he was presented a special copy of the Book of Mormon by President Smith. Upon leaving, President Camacho expressed appreciation for the call and assured President Smith that "you have a friend in me."

The visit to President Camacho was made possible through the services of Ing. Gustavo T. Serrano, secretary of economy in the President's cabinet and a personal friend of President Pierce and also a friend of President J. Reuben Clark, Junr., who was formely U.S. Ambassador to Mexico.

Upon leaving the office of the Mexican President, the Church leader and his party greeted former President Herbert Hoover and his party, who were waiting to visit the Mexican president.

Upon his arrival in Mexico, President Smith was greeted by President Pierce and the missionaries of the Mexican Mission. He arrived on Monday, May 20th, and spent the remainder of the week visiting points of special interest and holding meetings with members. He, with Elder Anderson, visited the Pyramids of Teotihuacan and climbed to the top of the Pyramid of the Sun. They spent an interesting day among the pyramids and other ruins, and went through an old church and monastery.

President Smith reported the general conference of the Mexican Mission, held in the Irmeta Branch chapel near Mexico City, was a most inspirational affair. It was attended by approximately 1,500 members. The whole chapel, including the recreation hall, class-rooms and kitchen were filled to capacity for the session. Elder Anderson reported that President Smith was well received by the members in Mexico who were being visited for the first time by a President of the Church. It was an occasion which they will long remember.

Following the conference which was held Sunday, May 26th, President Smith and his party visited the San Marcos Branch, where they held a meeting in the crowded chapel and enjoyed a dinner with the Saints. They also visited the spot near the chapel where two Mexican martyrs, Vicente Morales and Rafael Monroy, were shot by rebel bands because they refused to deny their testimonies of the truthfulness of the Gospel. The following day, Tuesday, May 28th, the President visited Tecalco Branch, where 425 persons were present. Here again President Smith was given a warm reception by these humble members.

1,200 MEXICAN MEMBERS RETURN TO CHURCH DURING PRES. SMITH'S VISIT

by

Carmen Richardson

Mexican Mission Correspondent

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TWO features of perhaps the most important and largest attended Conference in the history of the Mexican Mission which was held Saturday and Sunday. May 25th and 26th, were the visit of the President of the Church to the Mexican Mission for the first time in its history, and the return to the Church and the leadership of the mission of some 1,200 members of the Church who for the past ten years have been out of harmony with the Church.

President George Albert Smith spoke at each of the five sessions of conference to an assembled crowd of more than a thousand people who demonstrated their love and respect for their Prophet. President Smith spoke with love and kindness and stressed the need of harmony and unity. His speech was interpreted, phrase by phrase, into Spanish by Brother Harold Brown, newly appointed and set apart mission secretary to labour under President Arwell L. Pierce.

A spirit of rejoicing permeated the entire conference and also all the other meetings of the Latter-day Saints held in outlying and adjacent districts of Mexico, because of the reconciliation of these disaffected members to the leadership of the mission and the Church.

Arwell L. Pierce, President of the Mexican Mission. has laboured with that purpose with great diligence for more than three and a half years, and because of the tact, diplomacy, sincerity and brotherly love demonstrated by him, they have returned to the Church and Mission after ten years of separation.

The returning members brought a choir of more than eighty voices from their different organisations who sang a cappella and presented a number in each of the sessions. They also greeted President Smith with a song of welcome on his arrival at the Saturday morning session.

The entire assembly arose to their feet to honour and welcome the President of the Church at this and all other sessions.

A choir from the Monterey Branch numbering about 25 or 30 voices travelled some 600 miles to Mexico City, having presented a concert to furnish themselves with means for their travelling expenses, to sing before the President at one of the Conference sessions. Choirs from Ozumba, south of Mexico City, from Ermita Branch of Mexico City, and also a choir composed of missionaries only were featured at one of each of the Conference sessions.

Under the direction of the mission Mutual organisation and sponsored by the Mutuals of all the branches, two programmes of drama, dance, speech and music were presented on Friday and Saturday to an overflow meeting which was accommodated in the patio adjacent to the chapel and recreation hall and which was recently equipped with a new amplifying system which enabled all to hear during conference wherever they sat—inside the building or in the patio.

To accommodate those who would be coming from afar, a building consisting of two dormitories with bunk beds was constructed in which the members could place their bedding and rest and sleep.

Baptismal services were held between the Sunday morning and afternoon sessions. at which time 21 people were baptised into the Church.

The spirit of love and devotion was fervently expressed in the meeting held at Tecalco on the afternoon of May 29th where President Smith addressed a group of former Conventionists, members of the Church and friends numbering approximately 500. The entire assembly arose to their feet as President Smith left the chapel, and as he passed down the aisles, many hands were out-

stretched to touch him as he went by or shake hands.

One lady in particular who was well dressed and seemed well educated and intelligent had her hand outstretched, pleading for an opportunity to shake President Smith's hand. He passed her by and she appealed to President Pierce saying, "If I could just touch him, I know I would be well." After she had shaken his hand, she exclaimed, "I know I will be blessed and made well."

Many of the mothers brought their babies and little children forward to be blessed by the Prophet of the Lord. Inasmuch as the hour was late, President Smith gathered them all together in a group and blessed them all at once in a special blessing.

The Conference and visit of President Smith was concluded with a feeling of goodwill and brotherly love, also with a sense of the great responsibility resting upon the mission and branch organisations in assimilating and giving opportunity for activity to this large group of returning members. And with the shortage of missionaries. especially elders, this is a task of great magnitude.

ODE TO CHILD PSYCHOLOGY

MILDRED R. STUTZ

I filled my head with a store of knowledge
From doctors, pamphlets, hospitals and college.
I studied eugenics, genetics, and zoo,
I've reaped information wherever I go.
I delved through psychology and child care,
Vitamins, diets, clothing and hair,
Punishment, teething. and education,
Corrective guidance and sanitation.
My schedule told me just what to do,
I fed him at six, at ten, and at two.
A bath at nine-forty then sleep 'til eleven,
And his cod-liver oil came strictly at seven.
He was in bed by six—although he might shout,
The door was closed tight and the lights were turned out.
With such competent training, I can't comprehend
Why it's all forgotten before he turns ten.
He's the subject, the object, the source of my wrath.
It's a full day's job to give him a bath.
He crawls through the windows and slides down the stairs.
His falsetto soprano rends the air.
He bangs the door and swings on the gate,
He kicks up the flowers, and comes to meals late,
He teases. he kisses, he stumbles, he shouts,
He questions, he answers, he argues, he doubts.
I've finally concluded that it's useless complaining,
For boys will be boys, in spite of their training.

Final Honours Paid Veteran Primary Leader

ONE whose life and talents were directed to the activities of the children of the Church passed away in Salt Lake and was paid great tribute for her outstanding service in funeral services.

Sister May Anderson, 82, formerly general president of the Primary Association, whose name has been a byword among the young people of the Church since the turn of the century, died at a local hospital Monday evening, June 10, following an illness which has kept her bedridden since last October. She was released only last August from her post as president of the board of trustees of the Primary Children's Hospital. She served from 1925 to December, 1939, as general president of the Primary Association Prior to that she was a counsellor in the presidency and formerly general secretary.

BETWEEN five and six hundred members and friends of the British Mission participated in the three-day, Mission-wide Conference—the first such conference since 1939—held at Rochdale, England, June 8th to 10th. Every event scheduled was masterfully presented and the spirit of happiness and thanksgiving was a perfect tribute to the title of the conference, "Thanksgiving Conference."

Festivities were inaugurated by a colourful Green and Gold Ball on Saturday, June 8th, at which participants and spectators crowded the dance hall to overflowing. President Ezra Taft Benson participated in the coronation ceremonies and crowned Sister Nancy W. Tenny, of the Leeds District, Queen of the Ball. She was chosen by lot from a group of charming candidates, each representing one of the Mission Districts. Following the coronation, a brief floor-show and entertainment were presented and most enthusiasically received.

Participating in this conference were President Ezra Taft Benson, European Mission President, President and Sister Selvoy J. Boyer, presiding over the British Mission, and President and Sister James Barker, of the French Mission, representing the Sunday School General Board. Programme for this conference was initiated and planned by President Hugh B. Brown, who sailed with his family from Liverpool on Friday, June 7th, to return home after having served as mission president since 1937, except for the early years of the war. General arrangements were supervised by Elder Frank Hatton-Ward, Mission Supervisor of M.I.A.

On Sunday, sessions were held with the District presidents of the Mission and with the various auxiliary organisations and genealogical workers. Three public sessions were conducted, the first devoted to Primary and Sunday School activities, the afternoon session to M.I.A. and Genealogy, and the evening session to gospel addresses by President Benson, President Barker, President Boyer and Elder Babbel. The Spirit of the Lord was manifest in power and great strength, to which all testified and in which all rejoiced. It was a Conference that was thrilling and soul-satisfying in every particular.

At the afternoon session, a large group of L.D.S. Boy Scouts participated in a most impressive presentation of the colours at the beginning of the session, which colours were received by President Benson. Prior to this presentation, these Boy Scouts and a number of Beehive Girls marched around the Town Hall square to the music of their 20-piece drum and bugle corps. They are a most

enthusiastic and well-disciplined group of whom the Church may be justly proud. The latter half of this session of Conference was devoted to the presentation of a most impressive, symbolical pageant, depicting the war between good and evil, entitled, "Truth Triumphant." This pageant was written by one of the local Saints, Brother Robert L. Dunn, and directed by one of the lady massionaries, Sister Clora Chidester.

Before attending a second meeting, with Branch and District presidents early Monday morning, June 10th, President Benson and Elder Babbel visited our Boy Scouts in their camp area. A drenching downpour of rain had forced them to abandon their tents and seek shelter in a nearby farm estate. Though thoroughly soaked, their spirits were high and they sang enthusiastically after they got started. After listening attentively to a few words of greeting and encouragement by President Benson, they all rendered a very fitting salute.

The expressions of testimony and gratitude manifest in the general Priesthood and Relief Society meetings this morning were evidence that the spirit of the conference had been received and that a new era for the Gospel in Great Britain had been inaugurated. This Conference has been most successful, not only in winning the love and confidence of the people, but in lifting the Saints from their spirit of war depression to new heights of enthusiastic missionary endeavour. A new era of expansion is on the threshold.

F. W. B.

The Conference will long be remembered by the young people as the first one they were ever privileged to attend. Let us "therefore follow after things which make for peace and things wherewith one may edify another." (Rom. 14:19.)

Near Rochdale, first converts to the Church were baptised in 1837.

At the last Conference held in Rochdale, the late President Heber J. Grant was present at the centennial commemoration of that event. It was timely that for the re-opening of the Mission-Wide Conferences that Elder Ezra Taft Benson should be again in Great Britain, and that this first post-war gathering should be at Rochdale.

The Lord has preserved the British Isles and her people for a mission and may righteousness be their desires.

The Lord has blessed our efforts and the rich outpouring of the Spirit at the Conference just held has borne testimony to the Saints that His work is being guided by our Saviour in these the latter days.

S. J. B.

BRITISH MISSION
DISTRICT ACTIVITIES

NORWICH.—Members of the Norwich Branch Relief Society enjoyed an outing to Ipswich on Thursday, June 27th. A pleasant afternoon was spent visiting places of historical interest.

SHEFFIELD.—On Sunday, June 30th Sheffield District Presidency was re-organised. Elder George H. Bailey was re-sustained as President of the District, with Elders Fred. K. Birkhead and Herbert Bailey as 1st and 2nd counsellors respectively. On the same occasion, the Sheffield Branch Presidency was re-organised thus; Elder Joseph Quinney was sustained as President, with Elders Albert E. Maybury and George H. Bailey, Junr.. as 1st and 2nd counsellors respectively.

MANCHESTER.—A farewell Social and Dance was held in honour of Brother and Sister John Woodhead and their daughter, Sister Ivy Robinson. The family are leaving the District after a long period of residence and activity in Church work. Games and dancing were conducted on the happy occasion by Brother Sylvester H. Dale, music being provided by Sister Elizabeth Buckley. Vocal numbers were rendered by the Sisters Hoyle, and light refreshments were served by the Relief Society. The 65 people present witnessed a presentation of a pewter fruit bowl to Brother and Sister Woodhead, while Sister Robinson was given a pair of glass fruit dishes.

On Saturday, July 6th, Rochdale M.I.A. cricket team defeated a team of Boy Scouts from Castleton, the score being 69 runs to 54. The game is one of a series the Church team hopes to get through during the season.

On Saturday, July 13th, Rochdale Branch provided an evening's entertainment for the ladies who opened their homes at Whitsuntide to help house the Convention guests. It was a gesture of appreciation, expressed for all who attended in Rochdale that week-end. Music was provided by Brother Astin, of Burnley, and dancing and games occupied most of the evening. Songs were rendered by the Sisters Hoyle, and Sister Marion Baron gave various recitative items. Refreshments were served by the Relief Society Sisters. Brother Horace Heyes directed the affair, to which some 80 people came.

NEWCASTLE.—A Priesthood Convention was held on Sunday. July 7th in the Sunderland Branch. During the afternoon session, 21 members of the Priesthood bore testimony to the Divinity of the Gospel and discussed problems relating to Church Welfare. The Sisters of the Branch met in the Ennerdale Hall under the direction of Sister Ellen Oates. In the evening session, Elders Wappet, Oates and Short gave short addresses. Musical numbers were rendered by Sisters M. Robertson, Hazel Oates, the Branch Choir and Male Voice Chorus. Principal speaker was Elder W. C. Stone, Missionary from Canada, who gave an inspiring address on the Restoration of the Gospel. 75 people attended and a wonderful spirit was manifest throughout.

At a baptismal service held in the Sunderland Branch, July 7th, Ruth May Morris was baptised by her father, Elder Alex Morris, and confirmed by President F. Oates.

BIRTHS AND BLESSINGS

THOMPSON.—The infant daughter of Brother and Sister James Thompson, born at Middlesborough, May 5th, 1946, was blessed Sunday, June 2nd, 1946, by President Stanley Short, of the Newcastle District, and given the name of Sandra.

TURNER.—The infant son of Mr. Harry and Sister Irene Turner was blessed by Elder John H. Chapman in the Bradford Chapel on June 30th, 1946 and given the names of John Howard.

PINFIELD.—The infant son of Mr. James A. Pinfield and Sister Lilian Pinfield was blessed in the Bradford Chapel on June 30th, 1946, and given the names of Colin Peter by Elder Herbert Walker.

CUNNINGHAM.—The infant son of Elder and Sister James R. and Rhona Cunningham was blessed by his father on June 23rd, 1946, and given the names of Roger McComb.

MARRIAGE

NICHOLS—JAMIESON.—The marriage of Laura Miriam Jamieson, eldest daughter of Brother George and Sister Maq Jamieson, of Wigan, to Sgt. Jay Leland Nichols, of Rexburg, Idaho, took place in Wigan on July 13th, 1946. A reception and dance followed in the Wigan Branch hall which was attended by 40 people.

DEATHS

OSBORN.—The death occurred, suddenly, on Whit-Sunday, June 9th, of Sister Catherine Sarah Osborn, oldest member of the St. Albans Branch, and it is believed, the oldest member of the London District. Sister Osborn was over 90 years old at the time of her death.

Funeral services were conducted by Branch President, Ernest G. Osborn. Speakers at the funeral were Elder Harry Chipping (son-in-law) and Elder W. C. Stone (missionary). The grave was dedicated by Elder Wm. O. Chipping. On Sunday, June 16th, a Memorial Service for Sister Osborn was held in the St. Albans Branch Chapel.

It is interesting to note that Sister Osborn was a pioneer of the Church in her locality. and was responsible for most of the present membership of the Church in the Branch of St. Albans. In the year 1873, John Squires, a missionary from America, contacted Sister Osborn, who was his niece, and taught her the Gospel, which she accepted. Sister Osborn was baptised late one night in the River Ver, that same year.

Sister Osborn's children were brought up in the Church, and they in turn taught their families the beauties of the Gospel, and St. Albans Branch now has about 20 members who can trace their Church membership to this faithful sister.

Sister Osborn was loved and admired by all who knew her and was affectionately known as "Grannie Osborn."

ATKINSON.—The baby daughter of Sister Betty and Mr. William Atkinson, of Eastwood. Notts, born on June 8th, 1946, and named Kathleen Marguerita Ruth, died June 26th, 1946. The funeral service was held in the home of Sister Margaret Wild, July 1st, when the child was laid to rest. A short address was given by Elder George S. Allen at the service, while the grave was dedicated by Elder James Martin.

WOODHEAD.—Elder Herbert Woodhead, Senr., of Rochdale Branch, passed away at his home on June 25th, 1946. Preceding interment, a service was held in the home on June 28th conducted by Elder Horace Heyes. The grave was dedicated by Elder Sylvester H. Dale. A memorial service was held in the Branch Chapel on Sunday, June 30th.

SPEARS.—Sister Harriet Spears, for many years a faithful members of the West Hartlepool Branch, passed away on June 27th, 1946. at the age of 50 years. The grave was dedicated by President Stanley Short. A memorial service was held in the Branch Chapel June 30th, when the speakers were President Short and Elder Sydney Featherstone. The Branch chorus rendered "Sometime, Somewhere."

WHITAKER.—The death occurred on Tuesday, June 25th, 1946, of Sister Mary Jane Whitaker, of the Bradford Branch, Leeds District. Sister Whitaker who was 76 years of age, has been an exceptionally active member of the Church for 45 years, particularly in the Relief Society, of which she had been President for 12 years. She was beloved by all and had been a member when meetings were held in a cottage house many years back. She collapsed in Church on June 23rd, and, remaining unconscious for two days, died in hospital. Eight daughters, 19 grandchildren and one great grandchild survive her, all members of the Church. The funeral took place on Friday, June 28th, at Scholemoor Cemetery after a service held in Bradford Chapel under the direction of President John Chapman. Elder George Pitts dedicated the grave.

THE NATURE OF GOD

EDUCATION AND LIFE

No. 3

by

Dr. Franklin L. West

Commissioner of Education of the Church of Jesus Christ of Latter-day Saints

IT has been said, and truthfully, that man is a religious animal and one that is incurably so. At all times. and among all races, religion in some form has been in evidence.

Now the heart and core of religion is God. Men have always attempted to achieve a friendly, co-operative relationship with him, and many are satisfied that they have received needed super-human help.

Knowledge of the nature of God, even though incomplete and imperfect, is nevertheless valuable. False ideas of Him held and applied, have proven very disastrous. The Axis nations are good examples of this.

The German and Japanese pepople considered their rulers to be gods, or at least God's special representatives. They considered their nations destined to rule the world and God's method of action to be force and violence. These false ideas of God had much to do with the almost complete destruction and total defeat of these nations.

Our concept of God should be broad enough to take into account the findings of science. If faith should extend somewhat beyond, it may well go in the direction which knowledge points.

Science gives only a partial view of nature. Its province is the discovery of truth and the classification of knowledge. It attempts to state its findings in the form of principles and laws, indicating nature's constant modes of behaviour, showing the results which always follow intecedent conditions. Its principal business is to show **how** nature acts. Religion has to do with goals, purposes and meanings of life. The difference between the two fields may be illustrated with the atomic bomb. The scientist was concerned with the how of atomic disintegration, how to make the atom release its energy, explosively. in short, how to make an atomic bomb. The use or purpose to which these vast supplies of energy are to be put, whether to run machinery or destroy cities, is the concern of religion.

The study of the physical world, the product of God's activity, should throw some light on His nature. Astronomers tell us the universe, in extent, is gigantic, it is filled with millions of widely separated objects of colossal dimensions. Its order, harmony, and beauty are most exquisite. The contemplation of its vastness and beauty inspire feelings of wonder, of awe, and of reverence. as men of science freely admit.

The fact that naure can, in part, be understood by man suggests that God, its creator, is an intelligent entity.

GOD'S SPHERE OF ACTIVITY INFINITE

Our investigation of the nature of God, thus far, suggests his sphere of activity to be infinite, his method of action to be orderly, governed by law, and himself to be an intelligent entity.

A history of nature's successes, as understood by most scientists, follows roughly along the following lines: hot, gaseous spiral nebula began to rotate and condense forming numerous Galactic systems. These further cooled, producing stars, and the near approach of two of these, caused vast streamers of gaseous material to project from opposite sides of these suns, and these streamers cooled and formed planets and satellites. Then in some mysterious and totally inexplicable manner, life appeared, and as a climax, came Man, the highest form of creation we know. This brief history reveals purpose throughout. Goals were reached and maintained. Blind forces at work are inadequate to explain these results. In this history, we see God not only as a conscious intelligent entity, but as one having purpose in his creations.

The same story of God as creator is simply and clearly stated in Genesis,

and the Psalmist, too, states it thus: "The heavens declare that the glory of God and the firmament showeth his handiwork." (Psalms 19:1.) "The earth is the Lords, and the fulness thereof; the world, and they that dwell therein; For he hath founded it upon the seas, and esablished it upon the floods." (Psalms 24:1-2.)

Earlier in this address, it was shown that physical nature is orderly and is ruled by law. The fact that it always acts the same way under the same conditions and not in a haphazard, capricious, unpredictable fashion is significant. Were it not for this uniformity in nature, life would be almost unbearable; for example, if a steel beam were strong enough to support a structure when installed but later suddenly weakened for no observable cause, if milk were a food to-day and a poison to-morrow, if gasoline would explode in an automobile engine when ignited one moment and with no change whatsoever in the mechanism failed to ignite later, or if an electrician could handle wires carrying 110 volts to-day, and to-morrow when he touched the same wires under the same conditions he was struck dead, little more than chaos would result.

It is because of this uniformity in the action of nature's forces, combined with the creative activity of inventors inspired by God, that the many discoveries in nature have been made which have resulted in providing so many creature comforts and manual labour reduced through the harnessing of the forces of nature, particularly with hydro-electric power.

LAWS OPERATE IN SPIRITUAL REALM

God not only acts in the physical world through fixed and invariable laws, but in a like manner his laws operate in the moral and spiritual realm. Paul, speaking to the Galatians said, "Be not deceived; God is not mocked: for whatsoever a man soweth; that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the Spirit reap life everlasting." (Gal. 6:7-8.) In similar vein, Jesus said, "Men do not gather grapes of thorns, or figs of thistles." (Matthew 7:16.) In other words, rose bushes do not produce grapes, neither do cactus trees grow figs. More explicitly expressed, the Lord revealed to Joseph Smith the following: "There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicted; And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. & Cov. 130:20-21.)

The basic moral and spiritual laws of God are contained in the Ten Commandments, the sermons of Jesus, the Master, particularly the one given on the mountain. Willing obedience to the physical and moral laws of God is the part of wisdom because serious consequences follow almost immediately the breaking of them. God is thus working in an orderly fashion in the physical and the moral law. The results of his activity are revealed not only in men's lives but in the course of human history. We are happy to know that he has not left the world he created to the operation of physical forces alone, but that he is working in and through high moral principles directed for the well-being of Man, and we can be sure that these principles will ultimately triumph in the earth.

The ceaseless activity of God in the interests of Man is expressed by the Psalmist thus: "Wheither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." (Psalms 139:7-10.)

GOD WORKS THROUGH PHYSICAL, MORAL LAWS

We have shown thus far through our study of nature, which we found to be orderly, intelligible, and purposeful, that the best and most satisfactory explanation of the same is that God is the Creator, is a personal conscious entity, at work in the world through physical and moral laws.

This is in full accord with God's revelation to man as recorded many places in sacred literature. Joseph

Smith in powerful fashion bore witness to God's personality, for in his first great vision, he saw the Father and the Son. He says of this event: "I saw two Personages whose brightness and glory defy all description."

It is difficult, if not impossible, to understand and appreciate God's infinite power, justice and goodness. In His moral attributes, we strive to think of him as the multiplicaion to infinity of all of the noblest, tenderest and most potent qualities which we have ever seen or imagined.

In this same connection, Elder Albert E. Bowen, after referring to the revelation of the personality of God to Joseph Smith, says:

"Joseph Smith did not purport to tell all that is nor even himself to have comprehended God in his fulness. On the contrary, he declares that the majesty and power of the Almighty, his might and dominion in their fulness, are beyond capacity of mortal man to conceive and outside all human power of description—a transcendence of glory such that 'eye hath not seen, nor ear heard, neither have entered into the heart of man.'" (Constancy Amid Change, pp. 171-172.)

More important than the knowledge of God as creator and personality, is the knowledge of his goodness and love.

An indication of God's concern for, and his goodness to man, is shown in that nature, God's creation, is more for man than against him. The food supply is adequate, famine has largely been banished from the earth. Insuring against deficiency in the body, hunger and thirst incessantly sound the warning until the need is provided. When a tooth is infected or an appendix is broken, heavy pain sounds the alarm and gives warning of the danger of the spread of infection.

To safeguard his life from destruction in case of serious accident, bleeding, the breaking of a bone, or infection in the life stream, powerful agencies to destroy the infection, to stop the bleeding, or to restore the broken joint, come into operation.

There is much more of joy and happiness than sorrow and trouble in the world. If it were otherwise and the condition reversed, wholesale suicides would result, as man has in his own hands the power of sel-destruction.

MAN'S POSITION UNIQUE

It is an amazing thing, considering the vastness of the universe and the innumerable objects of great size thereon, that so few of the planets have the conditions necessary for life to exist thereon. The occurrence of man on the earth seems to be a unique event, and quite dignifies his place in the universe. Because of his great value and his unique position, it does not seem surprising that man is conserved, his life continuing after death. If for no other reason than in the very economy of nature, this result might be expected. God, being a God of love, preserves man from death and provides for his immortality. Probably the best authenticated event in the New Testament, recorded in all four of the gospels, is the resurrection of the Master and his witness that all likewise will rise from the grave.

His apostles, following the crucifixion of the Master, had returned to their fishing, but when they beheld their Lord, risen from the grave, they were suddenly transformed, and spread the truth from that point on with unequalled power. What better evidence for the actuality of the resurrection? Also it reflects the goodness of God in making provision for a continuation of man's life with possibilities of endless progress.

His love and solicitude for his children were portrayed by Christ, who described God as the good shepherd, seeking out the lost sheep, thrilled when they were at last found and brought back into the fold. Also, God's love was illustrated in the joy of the father when the prodigal son repented, turned toward the light, and came home.

The Prophet Joel said: "And rend your heart, and not your garments, and return unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness." (Joel 2:13.) Christ reflected God's tender mercy and love in the kindness he showed to the unfortunate ones, who through ignorance or heavy temptation, had sinned, providing for their repentance and showing them the path back to God.

God is represented by John the Revelator as standing at the door knocking and attempting to gain admittance into our lives and if we will open the door, he will enter. Revelations 3:20.) He is striving to be helpful but we ourselves must let him in.

He is a loving Heavenly Father in whom we may put our deepest trust and not be disappointed. He is very near to earnest persons who seek him.

We have shown God to be a creative and sustaining power, operating through moral and spiritual law. We have shown him to be personal, our Eternal Father, merciful and kind, a God of love.

He is a righteous man and expects us likewise to obey his law and keep his commandments. The Psalmist says: "Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings from the Lord, and righteousness from the God of his salvation." (Psalms 24:3-5.)

THE SACRAMENT

—continued from page 232

ment to us. Sometimes they pass it first to the organist, as if no moment should be lost before she starts to distract our attention. The music starts at once. No matter how good it may be, the tones of the organ. if we are respectful to the organist, divert our attention from the prayer that has just been offered.

Rather should that young man carry the sacrament to the presiding officer, not to honour him, but the office. That presiding officer may be the bishop of the ward; if so, let the young man carry the sacrament first to the bishop. After that, pass it to one after the other who sit either on the left or the right of the presiding officer, not going back to the first and second counsellors and then to the superintendent. The lesson is taught when the sacrament is passed to the presiding officer. The next Sunday, the president of the stake may be there, who is then the highest ecclesiastical authority. Do you see what the responsibility of the deacons and the priest is? There is a lesson in government taught every day. It is their duty to know who is the presiding officer in that meeting that day. Next Sunday there may be one of the General Auhorities. Those young men will have in mind the question, "Who is he today, and who is the presiding authority?"

But the lesson I wish to leave tonight is: Let us make that sacrament hour one of the most impressive means of coming in contact with God's spirit. Let the Holy Ghost, to which we are entitled. lead us into his presence, and may we sense that nearness, and have a prayer offered in our hearts which he will hear.

LAST OF THE DISTRICT CONFERENCES (SPRING SERIES) WAS HELD AT SHEFFIELD ON JUNE 30TH. IT PROVED A VERY FINE AND RESPONSIVE GATHERING, PRESIDENT AND SISTER BOYER BEING IN ATTENDANCE WITH VARIOUS REPRESENTATIVES OF THE MISSION BOARDS TO ADDRESS THE MEETINGS. AN EXCELLENT PROGRAMME WAS PRESENTED ON THE SATURDAY EVENING PRECEDING THE CONFERENCE TO WHICH MANY SAINTS CAME WITH FRIENDS. THE WHOLE WEEK-END MADE UP A FITTING CONCLUSION TO A SUCCESSFUL ROUND OF CONFERENCES AND THE AUTUMN SERIES ARE LOOKED FORWARD TO WITH JOYFUL ANTICIPATION.

BEFORE THE DAWN

by

Alice Morrey Bailey

•

There is an hour of darkness in the night
Beyond reflected rays of yesterday,
Too early yet to catch the coming light
Refracted from to-morrow's newest ray.

THE quotation, "The darkest hour is just before the dawn," is more than a matter of night and day, more than a certain number of hours each of light and darkness in the minds of men. This bit of philosophy was perhaps created to lift the heart, heavy with burdens, and to shed the light of hope into the darkness of despair.

The "darkest hour" in the lives of men is made up of various ingredients, not the least of which is discouragement and self-doubt at the soundless falling of carefully built structures of hope, when one stands in the ruins of a cherished theory, or counts the cost of time and effort that are now rubble at his feet.

Pasteur, Koch—all the truth-seekers in the field of science are familiar with this form of darkness. Banting, an obscure Canadian doctor was one of these.

February 11th, 1922, Fred Banting was in his laboratory at the University of Toronto. With him were two men. One was Charlie Best, his faithful helper through months and weeks of grilling research, nights of sleeplessness, and days of anxiety, while they had pursued an elusive, life-saving truth that had come to Dr. Banting in a flash of inspiration during the night of October 30th, two years before. The other man was Dr. Gilchrist. Dr. Banting's dear friend, who was dying the slow, starving death of diabetes. This night was the culminating point, the night when their long fight was to be given the test—whether this new medicine would work on humans as well as it did on dogs. No one but a desperately sick man would have submitted to that test, for its failure might mean death.

They fed him an ounce of pure glucose and tested his breath to see if his body would burn it. Of course it wouldn't! They shot the new medicine in with a hypodermic, and waited—one hour, two hours. Nothing happened. Banting was sick at heart. His medicine had failed. It was the old story! What would work on dogs might not work on humans. Not daring to look at Joe, he left to catch a train.

A different type of "darkest hour" often comes to one who has fought too hard for some price, has paid too high a cost. and, having attained it, finds that it is dust and ashes in his hands. In this category are all who forfeit morality, virtue, or honesty for people, possessions or causes—things that may seem in and of themselves to be fine and desirable.

And yet "The leopard never changes his spots," is a human doctrine, foreign to the teachings of One who died between two thieves. Those who have gone beyond the moral boundaries are most in need of the helping hand. They have lost the power to discern right from wrong; they are most dependent upon the clear and unselfish thinking of others, after floundering in a sea of confused values.

Creative people are particularly prey to moods of exhilaration or despondency, so much so that fits of "temperament" are expected of them. Perhaps it is because emotion is an integral part of creativeness, and emotion is by turns a flatterer and a depressant, but never a reliable pair of spectacles through which an artist may view his own creation.

Robert Louis Stevenson, at Sherryvore, Bournemouth, England, once wrote feverishly for three days on a new story that had come to him in a dream ten thousand words a day, while the household went about on tiptoe. He was sure he had a masterpiece, and, when it was finished, called his wife and her son, Lloyd Osbourne, in and read them the manuscript with an intensity that made shivers run up and down Lloyd's spine. When Stevenson came to the end, gazing up at them in

triumph and satisfaction, he waited for the outbreak of enthusiasm from his wife, whose fine powers of criticism and analysis he relied upon.

"Robert, you have missed the whole point," she said. "You've missed the whole allegory."

Stevenson was disappointed and angry, and said things that sent Lloyd trembling from the room, and his mother in tears to her apartment.

Righteous indignation at unjust treatment is justifiable, but it is effective only when something can be done to relieve the situation, to undo the wrong.

Henry Collins Brown sat in the hopelessness of an insane asylum contemplating suicide. He felt that death was a door behind which were peace and release from the mental tortures he was suffering. He felt that suicide was the knob to that door; that he had the power to turn it, with every reason to do so, and no good reason not to.

He had lost his lifework. He had formerly been curator and founder of the Museum of the City of New York, into which position he had put the best years of his life. He had fought for the preservation of valuable historical relics, for a home in which to collect and care for them. He had delivered many learned lectures and solicited funds for the cause. For many years he had struggled against the indifference of people until he had accomplished his aim. He knew that, whether he lived or died, the museum was established and the work would go on, and he was very happy.

It was then that the Museum officials decided he was too old for the job—he was sixty-five—and removed him. supplanting him with a "poppinjay" from the West, who had never seen New York, and who affronted the cultivated patrons of the institution. Dr. Brown went down under the weight of these injustices and from overwork. He believed there was nothing left to live for; it was too late to start over again, and this seemed to be the end.

These are isolated pictures of seemingly isolated different human crises, but they have some things in common, as all human beings have certain things in common. As mortal beings, all people are subject to disappointments and even defeats which are inevitably to be met in one form or another during our sojourn upon the earth. The bottom drops out of the bucket of hope. Nature betrays the young; death assails security. Each man may look at his neighbour with envy, thinking he sees a man with no burdens, no problems.

The soldier returning with the loss of an eye or an arm does not see spiritual death, mental and moral cripples, in the physically whole. The beautiful dreams of aspiring souls—peace, brotherhood, wise parenthood, unselfish love and religious perfection—are more often ideals to strive toward rather than realities which are ours. Nevertheless. they must be striven for, because they can be achieved, and simply, too, by obedience to divine and eternal laws of truth.

"He that loseth his life shall find it," said Jesus. Death was not the end for him, but a new and glorious beginning. The morning of the resurrection was sweet and fair. The brightest hour in human history was when Mary, stooping to peer into the tomb. saw the empty linens of death. the angels robed in white at the foot and head of the tomb, and when Jesus revealed himself to her, asking: "Woman, why weepest thou?" (John 20:11-16.)

The Son of Man was not only personally victorious over the great enemy of life on earth, he laid a pattern through death to life again that every man can and will follow. Moreover, the words of his wisdom, that fell some two thousand years ago on the ears of herdsmen and farmers, high priests and money-changers, are still the patterns of wise living, and in no less measure applicable to men of to-day . . . "And ye shall know the truth, and the truth shall make you free," he told them (John 8.32).

Banting had been doing just that —seeking the truth to make men free. His story might well have ended on that night of September 11th, 1922. The short time and sparse materials allotted to him for his research had been used long since. Any day now he would be dismissed by the more important heads of the institution, who had no patience with his harebrained idea

anyhow. His thoughts were dark with discouragement as he boarded the train to go to his home.

He didn't know that he had left too soon, that, back in Toronto, Charlie Best was saying: "Let's have another go at it, Joe," and that Joe was breathing much better, that suddenly, after months, his head was clear again and his legs had lost their heaviness—that he was able to eat a good supper, after which he took a stroll, grinning and "walking on air," as he put it. By the time of Banting's arrival at his home the news had been telephoned, and Banting was given the message that freed millions from death by diabetes—for Banting had discovered insulin.

So narrow is the margin between success and failure! So small is the moment when the heart touches bottom and wavers between disaster and the will to go on!

Robert Louis Stevenson brooded for three days over his disappointment in his wife's verdict. Finally, he called her in, told her he had accepted her judgment, and, over her tearful protests, threw his feverishly written manuscript into the fire. If he tried to mend it, the result would be a patchwork of good and bad, he declared, so he was going to write it over!

He wrote steadily for three more days, 10,000 words each day, and the tenth day after he had begun it, he sent off to the publishers the manuscript, replete with significance and rich with allegory, that lives to this day as one of the greatest stories ever to come from the pen of an author—"Dr. Jekyll and Mr. Hyde."

"I can forgive, but I can't forget," is another fallacy humans cling to, though it is entirely foreign to the gospel of "seventy times seven."

Dr. Brown, now gone down the long hall, beyond reach of human influence or the written word, reached toward the knob of suicide on the door of death, and, as he reached, he learned some eternal truths, notably that lack of controlled thinking had put him where he was, and that self-control was the only road back.

He took that long way back, slipping many times, losing ground that had to be regained. With part of his mind "mislaid," the rest of it went on functioning. He observed his fellow inmates and analysed their difficulties. After three years at the Bloomingdale Hospital, Dr. Brown was a member of the free world once more. He carried with him a message of hope and encouragement from the most hopeless of all worlds, the world of the insane.

He delivered lectures and gave verbal encouragement to hundreds who were in danger of losing their minds. At the age of seventy-five, his book, "A Mind Mislaid," was published, a book particularly helpful to those subject to nervous breakdown, for in it are constructive truths that he learned at the doors of self-destruction: No matter how hard it is, one **must** forget, and once having forgotten, it is not hard to forgive. There is absolutely no virtue in repining; there is positive harm and real danger in thinking back to what might have been.

The gentle gospel of the Master of "Beginning Again," contains all the essentials of joyful, successful living. and his words about faith, repentance and forgiveness—peace and brotherly love—are not platitudes, as we sometimes regard them, but hard and fast rules by which men must live, or come to the grief of war, failure, self-destruction, and even the destruction of others. Despair and discouragement are the tools of evil, and they are too much at hand in the darkest hour.

—Relief Society Magazine.

It would be greatly appreciated if subscribers to the "Star" would PLEASE put initials to their names when making remittances. A mere Brother Smith, or even Mr. is not sufficient.

Delay and inconvenience can be avoided if not only initials but Mr., Miss or Mrs. are added. Mr. J. H. Smith or Mrs. or Miss J. H. Smith is to be preferred to Brother Smith or Mr. Smith. THANK YOU.

—W. C. S.

HAVE YOU CLOSED THE DOOR ON CHRIST?

SOME among the Jews of ancient times were possessed of devils and had every appearance of being violently insane. Two such were described as being so "fierce that no man might pass that way" lived among the tombs in a cemetery.

When these two saw Jesus they cried out to him, addressed him by name and asked "art thou come hither to torment us before the time?" The devils apparently knowing the Lord would cast them out, asked permission to enter a nearby heard of swine. When permission was granted, the devils did enter the swine which thereupon ran violently into the sea.

The tenders of the swine fled, and running into the city told all that had happened. Then the townsfolk came out to Jesus and "they besought him that he would depart out of their coasts."

The reader of the scripture wonders at the action of these people in asking the Saviour to leave their community. Here he was—the Creator of Heaven and Earth, the Son of the Highest, the Prince of Peace, Angels had sung praises at his birth, and afterward ministered to him. His Father had spoken from heaven acknowledging him as his son. He had raised the sick, had stilled the storm just off their coasts, and now ended a community menace by casting devils out of two men who had been so fierce, people were afraid to approach the burial place of their own loved ones. And yet they asked him to go away. What a contrast to the attitude of the multitudes across the lake who clamoured for him, followed him wherever he went, and had their sick healed and were fed miraculously.

No doubt the inhabitants of this community would have welcomed him had they really known his identity, but they gave him no time to tell them or to teach them. Yet he had done enough to have attracted the attention of any group. He had performed a great miracle, had cast devils out of two fierce men who had menaced their community, and had thereby bestowed a great favour upon the townsfolk, as well as the two who were healed. But apparently they were more concerned about something else. They might have stopped to inquire by what power he performed these miracles. There were various witnesses who might have advised them, yet such a thing seemed not to interest them. Something nearer their hearts had been taken from them. Were they not partially dependent for their living upon their swine herds, one of which had been crazed and drowned? Might this man do some other thing to bring them loss? Should they risk any further property? No! Away with him, and no questions asked. And thus did they allow their love of property to blind them, and in their blindness they drove from their shores their greatest Benefactor. They were moved by the spirit of the silversmiths who said concerning Paul, "Our craft is in danger."

How many have shut the door on opportunity! And the greatest of all opportunities which they shut out is that which these townsfolk shunned, the enjoyment of the Gospel of Christ.

The rejection of this opportunity comes in many ways. There are those who do as the lake-shore dwellers in Palestine—and actually ask the servants of God to stay away from their cities, even nations have done so, closing their doors to the elders. Individuals have slammed their doors in the faces of the emissaries of truth. Some have asked Ward Teachers to discontinue their visits. Others refuse to have their children baptised, saying they wish their boys and girls to wait until they are grown before giving them any religious education.

But there are other ways of closing the door on Christ. We may do it by not accepting the guidance of the leadership of the Church, preferring to go our own way. We may do it by refusing to keep the commandments. We may do it by not teaching our

children to pray, to observe the Word of Wisdom, the Sabbath Day, and the law of Tithe. We may do so by saying that it is old-fashioned to go to church, or by being as the world, and loving worldly rather than spiritual things. We may feel like the townsfolk of the scriptural report and be more concerned about our property and how to get more. We may place business, or pleasure, or social position first in our lives, or in many other ways we may "beseech the Lord to depart out of our midst."

But what do we do? Are we not then classing ourselves with the foolish virgins whose lamps were without oil, or with the man who built his house on the sand, and it fell?

Most men seek the abundant and the happy life, but being blinded by their desires they think to get it by ignoring the Provider of the things they seek. They forget that the Lord knows what each one needs. The good things of the earth are promised not to the disobedient, but to those who are willing to seek first the Kingdom of God and his righteousness, having faith in the promise that "all these things shall be added unto them."

THE RADIO DOCTOR'S ADVICE

"'The strength of a country lies not in its politicians, but in the health and strength of its children: there are all too few of them. If things go on as they are, we will relatively soon need not playing fields, but bowling greens and homes for the aged.'

"This was part of an address delivered to 1,000 women in the Assembly Hall, Edinburgh, by Dr. C. V. Hill (the Radio Doctor), an address which was notable for its straight speaking as well as for its entertaining quality," reports the "Glasgow Herald."

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"'IT is true,' he declared, 'for the figures prove it, that the health of the people in this country has been remarkably well sustained during the war. One does not want to exaggerate that statement: there is a tiredness after the strain of the long years of war, but in many important respects it is true. It is true, for instance, that the rate of growth of children has increased during the war —both a nutritional and domestic embarrassment due to rationing.'

Dr. Hill said:

"'I hope that one of the lessons we have learnt from the war is of the unwisdom in future of rejecting the useful part of the germ in the perennial search for whiteness. In this whitening process in bread-making, the most important part of the germ is rejected to be given to animals.

"'We have learned that not only is it necessary to buy the right foods, but it is also necessary for those foods to be properly and pleasantly prepared. It is a matter of dietetic importance that the surroundings of food should be pleasant.

"'Food is better digested if it is eaten in an atmosphere of domestic peace.

"'But if there is one thing I hope has gone into people's minds, it is that building foods are needed more by those who are building than by those who are already built—or overbuilt.

"'The lion's share for father is all wrong. In time of shortage, the need of building food is the need of those who are still growing. A lot of nonsense is talked about giving meat and cheese to young people. Cheese. particularly, is the subject of a whispering campaign against its value. It is a magnificent building food.

"'We have lots to learn about cooking vegetables.'

"Recommending the cold salad, Dr. Hill said 'Do not always depend on the limp and love-sick lettuce. Those of us who find it difficult to tackle salad, do not pass on your likes and dislikes to your children; they are not born with any. Even if you do loathe tapioca, don't say anything about it.

"'If the child doesn't eat a food, do not say it is good for him; children are not so green as they look. Say nothing, and plank it down in front of them again next time.

PLAIN TALKS TO PARENTS

Excerpts from the writings of

Orson Pratt (1181-1881)

Of the Quorum of Twelve Apostles (1835-1881)

●

LET that man who intends to become a husband, first seek the kingdom of God and its righteousness. and learn to govern himself, according to the law of God; for he that cannot govern himself cannot govern others. In selecting a companion, let him look not wholly at the peauty of the countenance, or the splendour of the apparel, or the great fortune, or the artful smiles, or the affected modesty of females; for all these, without the genuine virtues, are like the dewdrops which glitter for a moment in the sun and dazzle the eye, but soon vanish away. But let him look for a kind, amiable disposition; for unaffected modesty; for industrious habits; for sterling virtue; for honesty, integrity and truthfulness; for cleanliness in person, in apparel. in cooking, and in every kind of domestic labour; for cheerfulness, patience, and stability of character; and, above all, for genuine religion to control and govern her every thought and deed.

You should remember that harsh expressions against your wife, used in the hearing of others, will more deeply wound her feelings than if she alone hears them. Reproofs that are timely and otherwise good, may lose their good effect by being administered in the wrong spirit; indeed, they will most probably increase the evils which they are intended to remedy. Do not find fault with every trifling error that you may see, for this will discourage your family, and they will begin to think that it is impossible to please you; and, after a while. they will become indifferent as to whether they please you or not. How unhappy and extremely wretched is that family where nothing pleases—where scolding has become as natural as breathing.

Let each mother commence with her children when young, not only to teach and instruct them, but to chasten and bring them into the most perfect subjection; for then is the time that they are most easily conquered, and their tender minds are the most susceptible of influences and government. Many mothers from carelessness, neglect their children, and only attempt to govern them at long intervals, when they most generally find their efforts of no lasting benefit; for the children, having been accustomed to having their own way, do not easily yield; and if peradventure they do yield, it is only for the time being, until the mother relaxes again into carelessness when they return again to their accustomed habits; and thus by habit they become more and more confirmed in disobedience, waxing worse and worse, until the mother becomes discouraged and relinquishes all discipline. and complains that she cannot make her children mind.

The fault is not so much in the children as in the carelessness and neglect of the mother when the children were young. It is she that must answer, in a degree, for the evil habits and disobedience of the children. She is more directly responsible than the father; for it cannot be expected that the father can always find time, apart from the laborious duties required of him, to correct and manage his little children who are at home with their mother . . . .

Some mothers, though not careless, and though they feel the greatest anxiety for the welfare of their children, yet, through mistaken notion of love for them, forbear to punish them when they need punishment; or if they undertake to conquer them, their tenderness and pity are so great that they prevail over the judgment, and the children are left unconquered, and become more determined to resist all future efforts of their mothers. until, at length, they conclude that their children have a more stubborn disposition than others, and that it is impossible to subject them to obedience. In this case, as in that of neglect, the fault is the mother's. The stubbornness of the children, for the most part, is the effect

of the mother's indulgence, arising from her mistaken idea of love. By that which she calls love, she ruins her children.

Children between one and two years of age are capable of being made to understand many things; then is the time to begin with them. How often we see children of that age manifest much anger. Frequently by crying through anger, they that are otherwise healthy, injure themselves. It is far better in such instances for a mother to correct her child in a gentle manner. though with decision and firmness, until she conquers it, and causes it to cease crying, than to suffer the habit to increase. When the child by gentle punishment has learned this one lesson from its mother, it is much more easily conquered and brought into subjection in other things, until finally, by a little perseverance on the part of the mother, it learns to be obedient to her voice in all things; and obedience becomes confirmed into a permanent habit. Such a child trained by a negligent or over-indulgent mother, might have become confirmed in habits of stubbornness and disobedience. It is not so much in the original constitution of children as in their training, that causes such wide differences in their disposition.

Do not correct children in anger. An angry parent is not as well prepared to judge of the amount of punishment which should be inflicted upon a child, as one that is more cool and exercised with reflection, reason and judgment. Let your children see that you punish them, not to gratify an angry disposition. but to reform them for their good, and it will have a salutary influence. They will not look upon you as a tyrant. swayed to and fro by turbulent and furious passions; but they will regard you as one that seeks their welfare, and that you only chasten them because you love them and wish them to do well. Be deliberate and calm in your counsels and reproofs, but at the same time use earnestness and decision. Let your children know that your words must be respected and obeyed.

Never deceive your children by threatenings or promises. Be careful not to threaten them with a punishment which you have no intention of inflicting, for this will cause them to lose confidence in your word; besides, it will cause them to contract the habit of lying. When they perceive that their parents do not fulfil their threatenings or promises, they will consider that there is no harm in forfeiting their word. Think not that your precepts concerning truthfulness will have much weight upon the minds of your children, when they are contradicted by your example. Be careful to fulfil your word in all things in righteousness and your children will not only learn to be truthful from your example, but they will fear to disobey your word, knowing according to your threatenings and that you never fail to punish or reward promises. Let your laws, penalties and rewards be founded upon the principles of justice and mercy, and adapted to the capacities of your children; for this is the way that our Heavenly Father governs his children, giving to some a celestial. to others a terrestrial, and to others a telestial law, with penalties and promises annexed according to the conditions, circumstances and capacities of the individuals to be governed. Seek for wisdom, and pattern after the heavenly order of government.

Do not be so stern and rigid in your family government as to render yourself an object of fear and dread. There are parents who only render themselves conspicuous in the attribute of justice, while mercy and love are scarcely known in their families. Justice should be tempered with mercy, and love should be the great moving principle, interweaving itself in all your family administrations. When justice alone sits upon the throne, your children approach you with dread, or peradventure hide themselves from your presence and long for your absence that they may be relieved from their fear. At the sound of your approaching footsteps they flee as from an enemy, and tremble at your voice, and shrink from the gaze of your countenance, as though they expected some terrible punishment to be inflicted upon them. Be familiar with your children that they may delight themselves in your society, and look upon you as a kind and tender parent whom they delight to obey. Obedience inspired by love, and obedi-

ence inspired by fear, are entirely different in their nature. The former will be permanent and enduring, while the latter only waits to have the object of fear removed, and it vanishes like a dream.

Govern children as parents, not as tyrants; for they will be parents in their turn and will be very likely to adopt that form of government in which they have been educated. If you have been tyrants, they may be influenced to pattern after your example. If you are fretful and continually scolding, they will be very apt to infuse these things into their order of family government; and thus good and evil influences frequently extend themselves down for many generations and ages. How great, then, are responsibilities of parents to their children! And how fearful the consequences of bad examples! Let love, therefore, predominate and control you, and your children will be sure to discover it, and will love you in return.

Let each mother teach her children to honour and love their father. and to respect his teachings and counsels. How frequently it is the case when fathers undertake to correct their children, mothers will interfere in the presence of the children. This has a very evil tendency in many respects. First it destroys the oneness of feeling which should exist between husband and wife; secondly, it weakens the confidence of the children in the father, and emboldens them to disobedience; thirdly, it creates strife and discord; and, lastly, it is rebelling against order of family government established by divine wisdom. If the mother supposes the father too severe, let her not mention this in the presence of the children but she can express her feelings to him while alone by themselves, and thus the children will not see any division between them. For husbands and wives to be disagreed, and to contend, and quarrel, is a great evil; and to do these things in the presence of their children is a still greater evil. Therefore, if husband and wife will quarrel and destroy their own happiness. let them have pity upon their children, and not destroy them by their pernicious examples.

PEACE

In a leafy woodland glade
Midst glorious nature God had made,
I paused, but can't express in words
The sweet-toned singing of the birds;
The symphony sung by the breeze
Which fluttered gaily thro' the trees;
The tiny insects scurrying by
Scarcely perceived by human eye—
And in the distance I could hear
The sound of running water clear.
These things combined brought unto me
A sweet communion Lord, with Thee,
And there alone I humbly knelt,
Grateful for the peace I felt,
And worshipped Thee.

GLADYS QUAYLE.

M.I.A. THEME FOR 1946-7

PRESENTED

by

Elder G. Q. Morris

General Superintendent of the Y.M.M.I.A.

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AT the June Conference just now concluded, a new theme from a sermon by President Brigham Young was introduced. It reads:

"Let everyone get a knowledge for himself that this work is true—then let every person say: I will live my religion—I will walk humbly before my God and deal honestly with my fellow beings." Of course, the WORK referred to in the theme is the Gospel of Jesus Christ restored to the earth by him, through the Prophet Joseph Smith."

I am sure we are all convinced that in the midst of the contention, conflict and confusion that exists there is need for some sure foundation upon which we may build our lives. I am persuaded, also, that most of us agree that this spiritual confusion, with its background of devastated cities and homeless starving peoples. is conclusive proof that human wisdom—much of it cynical and atheistic—has proven utterly inadequate; and has led to world disaster.

In this have the scriptures been fulfilled. An ancient prophet said: "Woe unto them that call evil good, and good evil that put darkness for light and light for darkness." Also an injunction by a modern prophet has been violated with counsel to "not to be seduced by evil spirits, or doctrines of devils, or the commandments of men." This global holocaust came as men ignored and defied their God. The only positive cure is to repent and turn to him. Nothing else can compose this distraught world.

The Lord referring to the restoring of the Church declares, "For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."—"Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Junr., and spake unto him from heaven, and gave him commandments";—That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world. and before kings and rulers.—

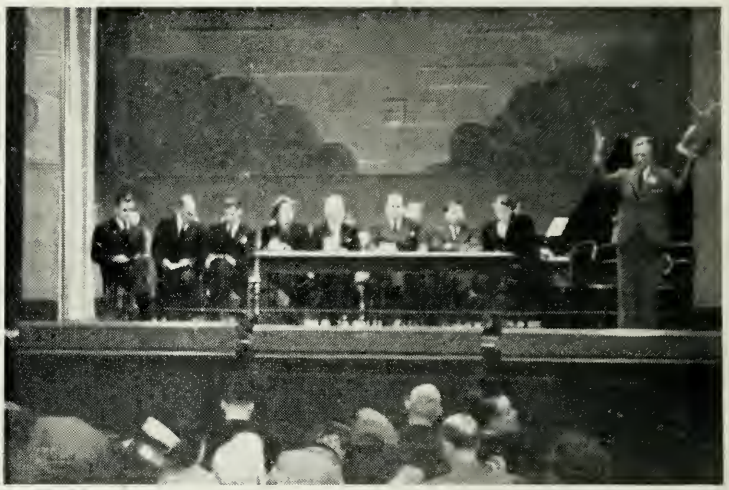
"And also that those to whom these commandments were given, might have power to lay the foundation of this Church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually."

Joseph Smith tells of some of the heavenly manifestations he has seen and the instructions he has received from the Lord in connection with the setting up of the Church, then testifies as follows: "By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them; And that he created man, male and female. after his own image and in his own likeness, created he them, And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.—And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the Kingdom of God."

The Lord in his mercy and wisdom has promised that everyone who is sufficiently humble, sincere and prayerful; and who will do his will may get a knowledge of the truth of these things. One who does gain this knowledge finds peace, strength, comfort, and enlightenment that can come in no other way. He finds a sustaining and guiding power that is equal to his needs under all circumstances. And AS he is true to this knowledge he walks humbly before his God and deals honestly with all men.

President and Sister Boyer congratulate the Queen

L.D.S. Boy Scout band parades in Rochdale Street



Mission leaders seated in assembly at Rochdale. Elder Norman Dunn leads singing